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PROTEST

AGAINST THE

INSTALLATION OF HON. REUBEN H. WALWORTH,

AS

GRAND MASTER OF THE GRAND LODGE OF FREE AND
ACCEPTED MASONS OF THE STATE OF NEW YORK,

WITH THE

CIRCULAR ISSUED BY THE RIGHT WORSHIPFUL DEPUTY GRAND
MASTER, JOSEPH D. EVANS,

AND A

REPLY

BY

MEMBERS OF THE FRATERNITY.

NEW YORK:

PRINTED BY EDWARD O. JENKINS,
No. 114 Nassau-Street.

1853.

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P R O T E S T .

To the Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York :

THE undersigned, members of your Most Worshipful Grand Body, respectfully protest against the installation of Wor. R. H. WALWORTH, Grand Master elect, for the following reasons :

That it appears from testimony, which your protestants believe is uncontradicted, that during the dark days of Masonry Brother Walworth lent the powerful aid of his name and pen to the injury of the Institution ; and while we, as citizens, cheerfully acquiesce in the justice of the honors which have been, and are now, accorded to him as an eminent jurist and an exalted member of a talented and honorable profession, we cannot, as Masons, be contented to see him elevated to the highest dignity of our time-honored Institution.

Further, that the great reputation Brother Walworth has so fully earned furnishes one of the strongest grounds of our present objections against him ; because, at the time when prejudice against the Institution swept over the land, it was clearly the duty of those who stood high in the world as divines, statesmen, and jurists to sustain the landmarks of their Masonic Faith, and to shield the integrity of the Institution against the unjust aspersions of its unscrupulous opponents ; and that those who, being recognized as the pillars of society, the exponents of our laws and religion, considered it necessary to leave our temples and recommend our brethren to cease their ancient rites in the days of adversity, certainly should now abstain (if they were then honest in such opinions) from being candidates for our honors at this time, when our principles have been fully vindicated ; the violent passions once arrayed against us have subsided, and prosperity unparalleled, at least in modern Masonic history, now prevails in this jurisdiction.

Your protestants have been informed, and believe, that during the

times alluded to Brother Walworth ceased to be connected with any Lodge of Masons, and has only re-united himself with the Fraternity since calumny and unjust reproach against us have been allayed and peace restored.

That your protestants do not speak on light grounds, will be fully apparent when we make known to your Most Worshipful Body that in the letters addressed by the late William L. Stone to the Hon. John Quincy Adams, on Masonry and Anti-Masonry, in 1832, which have been made a text-book of abuse, the following language occurs:

"I am satisfied," says Chancellor Walworth, in a letter now before me, (William L. Stone) "that the evils of keeping up the institution hereafter will more than counterbalance any good which in this country can possibly be effected by it. And this has determined me, for the purpose of quieting the clamors of the community and preserving the peace of neighborhoods, as well as to prevent divisions in the Church of our Divine Master, to recommend that Masons should submit to the reasonable demands of the public, to cease their meetings, and that the Lodges surrender up their charters."—Page 565.

We might refer also to the extracts on pp. 561, 562, which are equally strong in showing Brother Walworth's opposition at that time against Masonry.

All which is respectfully submitted.

June 10, 1853.

Office of the Deputy Grand Master

OF THE

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE STATE OF N. Y.

NEW YORK, JUNE 24th, 5853.

To the Master, Wardens and Brethren of the respective Lodges
within the Cities of New York, Brooklyn and Williamsburg:

BRETHREN:

The Grand Lodge closed its annual session on Saturday, the 11th inst. A division of the Grand Lodge and the New Constitution—the two subjects which have for some time past excited the general interest of the craft—were disposed of by referring the former to a Committee,

and recommitting the latter, with the amendments suggested, both to be reported upon hereafter.

The two Lodges,—Keystone Lodge, No. 235, and Benevolent Lodge, No. 192—who removed to the building in Walker street, occupied by the Lodge chartered by the Grand Lodge of Hamburg, Germany, and for doing which they received the expressed disapprobation of the Grand Lodge, have, since the close of our annual session, surrendered their warrants, and withdrew while under an implied censure; consequently, now hold no Masonic existence.

Circumstances which have occurred induce me to allude to another subject—the election of Grand Master. The Grand Lodge made choice, for that post, of our eminent brother, the Hon. REUBEN H. WALWORTH. We have cause to rejoice and feel proud at the selection; for he will add new dignity to the office which so many able men have heretofore adorned. His pure character and moral worth—his distinguished reputation in our own country and in Europe—his attachment to the Masonic institution—his clear mind and cool judgment—all mark him as the man peculiarly fitted for this high Masonic office. Such are my views, and such, I believe, is the opinion of the great body of the Fraternity. Yet, after his election, some of our brethren, members of the Grand Lodge, influenced, doubtless, by pure motives, presented a written protest against his installation into that office. That you may more fully understand the case, I think it advisable to lay before you the circumstances, together with Chancellor WALWORTH's own explanation of the facts, which was entirely satisfactory to the Grand Lodge, as shown by their resolution, unanimously adopted.

The protest is based on the supposed ground that, in 1882, or before, Chancellor WALWORTH's opinion was "against Masonry," and that, in the dark days of the Order, "he lent the powerful aid of his name and pen to the injury of the institution."

As the proof of this, it refers to three "extracts," which it ascribes to Chancellor WALWORTH, and which are contained in the book called Stone's "Letters on Masonry and Anti-Masonry."

As to one of those "extracts," the protesting brethren are mistaken in ascribing it to Chancellor WALWORTH. He never wrote it, as will be seen by his statement below, nor does the book, from which it is cited, ascribe it to him.

Another of the extracts is an expression of a just Masonic sentiment. He quotes it at length in his remarks to the Grand Lodge, which are given below, where you may see and judge of it.

The third and only remaining "extract" was an expression of opinion, which was then entertained by a vast number of our brethren, whose fidelity to the Order has never been questioned; and that expression of opinion was given by him only to a brother Mason, and under such circumstances that it could not be refused.

None, who did not themselves witness it, can justly appreciate the condition of things at the time of the anti-Masonic excitement, of which our own State was the great centre and focus—"That fearful excite-

ment which swept over our land like a moral pestilence—which confounded the innocent with the guilty—which entered even the temple of God—which distracted and divided churches—which sundered the nearest ties of social life—which set the father against the son and the son against the father—arrayed the wife even against her own husband—and, in short, wherever its baleful influence was most felt, deprived men of all those comforts and enjoyments which render life to us a blessing.” At that time it became a question for consideration, among adhering Masons, what course, under the existing circumstances, it was expedient for them to pursue.

A great number of those who were warmly attached to the institution, were of opinion that it was advisable to yield, for a time, at least, to the storm, and to close their work and surrender their warrants. This opinion was extensively acted on, especially in this State, which was the centre of this terrible whirlwind. In 1827, there were more than four hundred Masonic Lodges in the State of New York; the number was soon reduced to seventy. In Vermont, not a single Lodge continued its work. The result was such as the advocates of that policy had predicted. Anti-Masonry, being no longer fed by active opposition, soon died of itself; and our Masonic Temple is now again reared in all its former glory and beauty. There are not a few among us who ascribe the present prosperity of our institution to the prudent policy which was then pursued.

It was at the time above alluded to—as will be seen by Bro. WALWORTH’s late remarks in the Grand Lodge, herewith appended—that a letter was addressed to him by an officer of a Lodge, asking his advice, and whether, in his opinion, the Lodge ought to “continue the warfare,” or surrender its warrant. Bro. WALWORTH, in reply, advised the latter course; and it was in this letter to a brother Mason that he expressed the opinion on the subject, which, several years afterward, found its way into Stone’s book, and which is quoted in the protest. The paragraph is in these words:

“I am satisfied that the evils of keeping up the institution hereafter, will more than counterbalance any good which, in this country, can possibly be effected by it. And this has determined me, for the purpose of quieting the alarms of the community, and preserving the peace of neighborhoods, as well as to prevent divisions in the Church of our Divine Master, to recommend that Masons should submit to the reasonable demands of the public, to cease their meetings, and that the Lodges surrender up their charters.”

So little desire had Bro. WALWORTH to impress his opinion even upon the Fraternity, that his letter was not printed for three years and a half after it was written. It was written in March, 1828, and it was in October, 1831, that, without the knowledge or sanction of Bro. WALWORTH, it found its way into a newspaper, from a copy furnished by the person to whom it was written.

Chancellor WALWORTH never ceased to be a Mason; he never countenanced Anti-Masonry. Even Stone’s book, to which the protest

refers as its only authority, speaks of him as "a Mason, and *strongly opposed* to political Anti-Masonry," (page 565.) On all fit occasions, he has ever spoken of our institution in terms of high commendation—he never spoke of it otherwise; and his whole life has been a noble exemplification of its principles.

It should be borne in mind that, so far as the M. W. Bro. WALWORTH is concerned, it is not now the question whether he did or did not err in his opinion. As to the course of policy which it was then expedient for the Lodges to pursue, there may possibly be some difference of opinion in the Fraternity now, as there was then. But the only question to be considered in this case is, whether the opinion then expressed by him was such as, under the circumstances which then existed, a true-hearted Mason could honestly entertain.

At the late session of the Grand Lodge, the M. W. Bro. WALWORTH, after being introduced by the Committee, who had been appointed to inform him of his election, requested that the protest might be read to him; of the presenting of which he had been previously apprised. Upon hearing it, he rose and made the remarks, the substance of which is given below, and which our M. W. Brother afterwards reduced to writing, and presented the next morning to the Grand Lodge.

He spoke as follows :

"MOST WORSHIPFUL GRAND MASTER AND BRETHREN :—I presume the protest has been presented from the best of motives, but under an entire misapprehension of the facts.

"I was never a renouncing Mason, and no man ever heard me speak one word in derogation of the institution. On the other hand, at all times, and under all circumstances, when I had occasion to speak thereof, I have strenuously defended it, and insisted upon the purity of its principles as one of the noblest of charitable institutions.

"I was made a Mason at Plattsburgh, soon after I was of age, and for several years presided over the Lodge and Chapter at that place. In 1823 I was appointed Circuit Judge, and removed to Saratoga Springs, my present residence; but my official duties, as Judge and Chancellor, for the next twenty-five years, rendered it impossible for me to discharge the duties of an affiliated member of a Lodge, though I occasionally visited the Lodge at the place of my residence, while one existed there, and during that time I was made a Knight Templar, at Plattsburgh.

"Shortly before the commencement of the Morgan excitement, I was holding a Circuit at Plattsburgh, at which a Mason, and who was also a member of a church of the same denomination of Christians to which I belonged, was charged with the crime of murder. He had seduced his wife's sister, and was charged with having gone from the communion table to his residence, and in the absence of his wife, destroyed the illegitimate child of her sister, born during such absence, to conceal its birth and his guilt. During that circuit, I attended a Masonic festival, and being called upon for a toast, I considered it my

duty to proclaim to my brethren and to the world, that neither Masonry nor Christianity was answerable for, or chargeable with the crimes of unworthy members or professors. I accordingly delivered a toast, using, as far as I recollect, the precise language quoted in the 561st page of the book referred to in the protest, which toast is as follows :

"It is the duty of Masons, as well as of Christians, to throw the broad mantle of charity over the imperfections and frailties of their brethren; yet neither should ever permit themselves to extend its ample folds for the purpose of screening those who have disgraced themselves, and disturbed the peace of society by their crimes."

"This toast was published with the proceedings of the festival; and I am sure, brethren, no member of this Grand Lodge will say this is not proper Masonic language, and a pure Masonic sentiment."

"The language marked as a quotation at page 562 of the book, and referred to in the protest, is not attributed to me by the author of that book; I never used it, and never saw the quoted paragraph until this morning, to my recollection. I suppose it was used by some anti-Masonic agitator."

"The paragraph set forth at length, in the protest, taken from another page of that book, is my language; but I never used it publicly, or intended it should be made public. It is, I believe, a correct extract from a private letter to an officer of a Lodge, in reply to a letter from him, requesting my opinion as to the expediency of yielding for the time to the anti-Masonic storm that was then sweeping over this and most of the northern states. I may have erred, brethren, in my opinion, but if I did so, it was an error which was common to a very large portion of the wisest and the best Masons of the State. There is no reasoning with a whirlwind, but wisdom dictates that you should sometimes bend before the blast. So I thought, and such was the opinion of most of the fraternity in this State at that time."

The following Resolution was afterwards unanimously adopted by the Grand Lodge:

"*Resolved*, That the explanation given by our M. W. Grand Master elect, of the matter set forth in the protest against his installation, is full, complete, and entirely satisfactory to this Grand Lodge, and an abundant refutation of any inferences injurious to his reputation as a man and a Mason; and that the views expressed by him when properly explained, add to, rather than detract from his high character, and are cordially approved by this Grand Lodge, containing as they do, an express denial of any fact or principle in Masonry which would lead its votaries to shelter or defend moral wrong or guilt, or to disturb the peace, or destroy good order in civil society."

MY BRETHREN,—I fondly entertain the hope, that with the explanation from our Grand Master, the resolution adopted by the Grand Lodge, will meet a hearty response in your bosoms, and that brotherly love will prevail, and every social and moral virtue cement us.

Having already occupied more space than was originally intended upon this subject, I shall defer for another circular, the action of the

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Grand Lodge upon the instituting of two spurious Lodges by the late P. G. Master Atwood.

I greet you, brethren, with feelings of the warmest affection.

JOSEPH D. EVANS,

Deputy Grand Master.

To the Most Worshipful Reuben Hyde Walworth,

Grand Master of the Grand Lodge of the most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York.

At the last annual communication of the Grand Lodge, you had the honor to receive a majority of the votes cast for the office of Grand Master.

Previous to your installation a number of the members of that body, in the exercise of their personal rights, and in discharge of the duties devolved upon them as Masons, "good and true," at once presented a protest, a copy of which is hereto appended.

In so doing, on the one hand they hoped to address your serious consideration, as to the propriety of assuming the office; and on the other, they intended to place themselves on the record as correctly appreciating the honor and integrity of the Grand Lodge.

They did not then, nor do we now, design, in the remotest degree, to withhold from you, Sir, any of the powers, privileges, or immunities incident to the office of Grand Master.

Since the annual communication, a letter has been addressed officially, by the R. W. Dep. Grand Master, to a portion of the Fraternity, and which we also append.

In that letter mention is made of 'The Protest,' but with no reference to the real views of the protestants; and the reader is left to those surmises and suspicions in which inventive minds may see fit to indulge, in simply being informed, that the Protest was an objection to the installation of one whom the letter characterizes as "of pure character and moral worth," and "whose attachment to the Masonic Institution" "marks him as the man peculiarly fitted for this high Masonic office." And then the letter informs us, that after the presentation of the Protest, the Grand Lodge unanimously adopted the resolution quoted in the letter.

One word, in passing, as to this resolution. When it was passed, or under what auspices, it is now difficult to ascertain. Of one fact, how-

ever, we are certain, that it could not have been "*unanimously*" passed, when any of the protestants, or their numerous friends who coincide with them in opinion, were present.

Under these circumstances, sir, your defence through this letter, reflecting as it does, by implication at least, upon the motives and character of the protestants, provokes, nay demands some reply, so that their views and motives may be fully and fairly understood; and candor and manliness require that we address you personally, rather than through the R. W. Dep. Grand Master.

To a correct knowledge and appreciation of those motives, we find it necessary to remind you of some of the previous history of the proceedings in the Grand Lodge, for the reason, that the identity between those who have been prominent in all the unfortunate legislation in that body, and those who procured your election, is so remarkable, that the wonder would be, how men could endure the surprise of the success, and silently brood over the wrong.

And we find this recurrence to history the more necessary, from the fact that you say you ceased to be affiliated with any Lodge in 1823; and the records show, that you did not re-connect yourself until the 19th Jan., 1852. Upon the reason for your withdrawal given by you in your defence, we have nothing to say, though perhaps, a re-connection on the termination of your official duties in 1847, would have furnished stronger evidence of "attachment." Here, sir, we find an interval of nine and twenty years, and during that long period, what changes in men and measures must have made you almost a perfect stranger to Masonic government, if not to Masonry itself! Again, the Lodge at Plattsburgh, (doubtless Clinton Lodge, as none other was there, we believe,) over which you once presided, was compelled, it seems, to ask for the compromise of its dues in 1816, and from 1818 to 1826 no returns appear.

Your immediate connection with, or direction over this Lodge, must then of course have been prior to 1816, and therefore it could surprise no one that well-grounded convictions were entertained, that want of knowledge of Masonry, and especially of its government, discipline and work, rendered you, for this reason, unsuitable for the office of Grand Master.

Was not this want of any practical knowledge sufficient then, to elicit a positive action, in opposition to the elevation of one whose right to membership was the barren favor granted by the legislation of 1849, over men of decided Masonic experience, accomplish-

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ments and rank? And superadded to all these considerations was the fact, that during the canvass, those who guided the enterprise, professed none of the Masonic character and attachment, now so eloquently spoken of; but claimed the prestige of a name, as so desirable an intervention, in impending controversies.

Rest assured, M. W. Sir, that the action of the protestants was not the result of disappointment, or of "schismatic proclivities;" it was the effect, sir, of deep-rooted and abiding attachment to the Masonic family, its honor and position, and in no small degree, to the preservation of that integrity, to which we and they are bound by duty and principle.

Let us travel in the proposed path.

In 1823, jealousy and encroachments had so embittered the minds of city and country members, that two Grand Lodges were formed out of the one, both of which claimed and exercised full and independent jurisdiction, and each was recognized as regular. These two bodies thus remained until 1827, when mutual self-preservation against the combined attacks of unprincipled demagogues from without, and the openly recreant and privately seductive from within, compelled the union then effected by the "compact," and which compact reflects the reasons for the previous severance.

And we now affirm, that during the time, from 1823 to 1827, more harmony and brotherly love prevailed among the craft, than previously or since.

From 1827, the Grand Lodge had to contend against hydra-headed assaults, and though assailed on every side, and through every imaginable channel, the good and true, the honest and the courageous, stood manfully up to the work, and undaunted by threats, unmoved by persuasion or seductive allurements, maintained their Masonic character pure and unsullied.

What a debt of gratitude do those, who have since been permitted to enjoy the fruits of their undaunted energies, owe to the men who preserved in its integrity, and brought down to us at this day, the very body that vouchsafes to us Masonic existence!

So important has this subject been esteemed, that in 1851 the Grand Lodge took into consideration the subject of admitting into Lodges the recusants, the traitors and lukewarm during the dark days; and the Special Committee say:—

"It is very generally known, that since the disastrous events which occurred in this State in 1826, and several succeeding years, there have been resident in this State, or frequently visiting it, many persons, of

otherwise respectable character and good standing, who, in that dark and trying period, found themselves unequal to the task of sustaining their Masonic profession, obligations and duties; and sacrificing the institution to their personal safety and sense of danger, and in either a quiet, or in many cases an open and dishonorable manner, withdrew from it; and that many either through weakness or from various other and less creditable causes, not only renounced Masonry and the Lodges, but denounced them to its enemies, as dangerous to the institutions and peace of the country, and immoral and wicked. These accusations, so false and base, time and history have satisfied mankind were malicious. But the men who made them, together with this whole class of enemies of the Order, and its sunshine friends, who deserted it in a storm, now, many of them, at least, hang about its doors, occasionally seeking entrance."

And thereupon some "*New Regulations*" were introduced to protect the fraternity.

Leaving this digression (though we deem the remarks and opinions of that day apt and proper for present consideration), let us proceed.

The Grand Lodge, and its trusty subordinates, eked out but a scanty existence, until about 1840 or 1841, when symptoms of decided and well-marked revival were manifest. But with it came also, all the materials of former feuds, dissensions and troubles—legislation, the bane of the institution, became rife—a new constitution, with its varied chances and changes, was generated. And in passing you will observe, that in every four years there has been, in this behalf, a similar accouchement.

In 1845, a new constitution was the theme of party legislation, and led to more estrangement of feeling and purposes among the brethren, than any other previous matter; and in fact may be said to have sown the seeds of all the discord which has since disgraced us.

The M. W. Alexander H. Robinson was then Grand Master. From the character of the proceedings, the city members deemed it right to provide by resolution, that the vote, on the adoption of that constitution, should be taken at an evening meeting, when all the members of the Grand Lodge, who wished, could be present and vote. This seemed to some disastrous to their hopes and views; and, on the following morning, the Deputy Grand Master being in chair, the communication was suddenly closed, and he, and those who sympathized with him, abruptly left, taking with them the document which had been under consideration. The opportune arrival of the Grand Master, however, enabled the officers to discharge their duties by calling an emergent

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meeting. But all legitimate business to be done at the annual communication was cut off.

In 1849, another effort to amend or alter the then existing constitution was accomplished, and the imaginary evils of evening votes guarded against.

Of the results of this, another four years' enterprise, you are doubtless familiar, the facts having been heretofore presented to your consideration, as counsel in the legal controversy which has grown out of it.

Another four years brings us down to the memorable communication through which we have just passed, and we find ourselves again at constitution making, and *establishing, by majorities, what are and what are not ancient landmarks.* We need only refer to these singular proceedings, as you were present during the tedious and mis-spent days, and for once enjoyed the experience of Grand Lodge legislation, and we hope and trust that your patience and that experience may never be similarly tried. This legislation, and these proceedings, were obnoxious to a large number of the members. Was it therefore, M. W. Sir, singular that they saw an additional danger in your elevation, added to the inexperience which we have considered, viz., that of your preferment from the ranks, by the adroit efforts of those who were eminently conspicuous in the untoward legislation referred to, and with whom it was fair to suppose much sympathy in action would naturally be expected?

Having said thus much, let us now come to the more immediate subject of consideration. And we again repeat that we are actuated by no selfish or personal motives, no unkind feelings towards you, and no desire to detract, in any degree, from the power, authority, and privileges which belong to your office. We deem our present task entirely provoked by the unnecessary appeal which has been made, and which submits the motives of the protestants to unjust suspicions; and we regret extremely that this task has been thus exacted, as it subjects our Grand Lodge to other and additional unfavorable considerations by her sister Grand Lodges.

It has been urged in your defence that the sentiments published in 1832, and which are admitted to be your own, are perfectly consistent with the character of a good Mason. This is said in reference to the quotation in Col. Stone's book, set out in the protest.

It is denied, however, that one of those quotations emanated from you, or that the author even ascribes it to you.

Perhaps not ; but we do not so read the book, and we are pained to say, that this raises a question of veracity between yourself and the late Col. Stone.

He makes these quotations in the letter which he designates as "*Twelve Reasons for the Abandonment of Masonry, supported in this conclusion by the opinion of Chancellor Walworth.*" His twelve reasons comprise the whole letter, excepting the "Opinions of Chancellor Walworth," marked by him as quotations. The *first* quotation is what you, sir, claim to have been a "toast," given at a Masonic festival, and it therefore formed no part of the letter which Stone refers to as furnishing him with your opinions.

The *next* in order is the one *repudiated* ; the *third* is that *admitted to be from your pen*. Does Col. Stone say that you are the author of the second quotation ? or does he ascribe it to you when he precedes the next and third quotation, admitted to be yours, with this language : "*I am satisfied, says Chancellor Walworth, in a letter now before me, and from which I have already quoted a few lines above ?*"

It is to be regretted that an issue of this nature had not been settled during the lifetime of Col. Stone, whose book found its way into the hands of every Mason of that day, and must have left most unfavorable impressions as to your Masonic character.

We have more particularly to deal, however, with the paragraph avowed and admitted by you, and applauded and justified in turn by others.

It is as follows : "I am satisfied that the evils of keeping up the institution hereafter, will more than counterbalance any good which in this country can possibly be effected by it. And this has determined me, for the purpose of quieting the alarms of the community, and preserving the peace of neighborhoods, as well to prevent divisions in the church of our Divine Master, to recommend that Masons should submit to the reasonable demands of the public, to cease their meetings, and that the Lodges surrender up their charters."

It is said that this was part of a private letter written to the Master of a Lodge, and was never intended for the public. We object to the avowed privacy of the advice, as dangerous and insidious. It was intended to estrange men from their attachments to an institution they had sworn to protect. Had these sentiments been publicly proclaimed or published, the parties who were to suffer from the attack had then been put on their guard,—were put upon notice that their enemy had taken the field. In such a case they could count his strength,

and safely calculate the power and effort necessary for their protection. Not so, however, with the private approach—not so with the appeal to the private ear. These alienate through private seductive appeals, and the blow is struck, and the wrong perhaps irremediably accomplished before the attack is realized, or the injury appreciated. And so it seems to have been in this instance, for this private letter to an officer of a Lodge soon made that officer a contributor to the twelve reasons of Col. Stone, why Masonry should be abandoned.

We now come to the consideration of the nature, extent, purpose, and effect of the paragraph, which is claimed by others as well as yourself, as not only justifiable, but as emanating from a pure Masonic feeling, and entirely consistent with the duties and obligations of a good and true Mason.

The objections to these sentiments, which formed the one basis of the Protest, are two-fold :

1. That it is a declaration of the inutility of Masonry, both then and thereafter; and of the positive evils attending its future continuance.
2. That it admits and asserts, that the demands of the public that Masonry should be thenceforth abandoned, were reasonable.

And first, as to the inutility of Masonry then and thereafter.

This sentiment declares, if it means anything, that Masonry was and would thereafter be useless to the community; and, in fact, that there were positive evils arising from its continuance.

When the recipient of the three degrees of Masonry has learned the principles, virtues, and obligations taught in the Lodge-room, and appreciates their aims and ends; when he realizes the extent of the lessons so beautifully exemplified, and finds that he and others are there enjoined to be good men and true—to have a pure faith in God—a hope of an immortal hereafter—to love his God with all his mind, soul, and strength, and his neighbor as himself—to be just and true to the government under which he lives—to be prudent, firm, unshaken in doing good, courageous, and never deviating from the line, when he is conscious he is right. When all this is realized, felt, and appreciated, as the result of Lodge-room education; and when he knows, too, that this had ever been and would ever be the same; when he hears of hosts of the great, the good, and the holy, who had lived and died unshaken in their attachments, wholly insensible to the possibility of evil being the fruits of Freemasonry, how strange, how utterly heterodox seems the declaration, not only that keeping up the Institution is an evil—so great, too, that no good can *possibly* counterbalance it—

but that the evils of its *thereafter* were so great, that it must be dispensed with!

It is said, in palliation of the bold assertion, that you had reference to a *temporary* abandonment only, and as an expedient to avert the effects of a pending storm; but this is not justified by the character of the declaration or the language employed. We do not so read the article. There is an emphatic, positive declaration that the continuance of Masonry was an evil, and not for the time being only, but *thereafter*, for all time—without the shadow of qualification. But we cannot see what palliating circumstances would attach were the sentiments dictated by the expediency of the occasion.

Expediency has no place in the Masonic vocabulary. It is jesuitical and inconsistent with Masonic professions. There is no half-way place in Masonry between the right and the wrong, and the halting there can never reflect an honest conviction. This embracing an expediency is a dangerous convenience to avoid the responsibility of staring truth in the face. There is no such course in either Politics, Religion, or Masonry, unattended with suspicion. A Hiram was never seduced by expediency.

It is unjust to yourself, too, to advance such a palliation, as it subjects you to the charge of special pleading to avoid a fair, direct issue; for the language employed emphatically expresses the settled, deliberate conviction, that the evils of "*hereafter*" continuing the institution, would more than counterbalance any good that could possibly be effected by it. Here is the declaration, so full, so broad, so unmistakably plain, that the efforts of your apologists are calculated to work a serious injustice to your character for candor and truthfulness. It was a mistake on their part, evidently arising from a kind and zealous disposition to relieve you from the effects of the charges conveyed in the Protest.

There is then, incontrovertibly fixed, the deliberate assertion, that any continuance *thereafter* was fraught with evil. In other words, Masonry had done its office, its character was written in the past; and that past could give no assurance of good for the future, which could counterbalance the evils in its history.

Here you will perceive the fair and unmistakable interpretation of the language of the article, which you do not disown. Masons are advised (privately, if you please,) to forget their obligations, sunder the fraternal tie, forsake Masonry, and, above all, *confess that positive evil attends its existence thereafter.*

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Secondly, we deprecate the concluding opinion of the paragraph, as unjust, and not founded upon any ever existing facts. You say: "*I am determined, for the purpose of quieting the alarms of the community, and preserving the peace of neighborhoods, as well as to prevent divisions in the Church of our Divine Master, to recommend that Masons should submit to the REASONABLE DEMANDS of the public, cease their meetings, and surrender their warrants.*"

This determination was superinduced by the convictions you had just expressed, of the evils of continuing Masonry—and that alarms in the community, disturbance in neighborhoods, and divisions in the church were its consequence.

What *alarms*, save those engendered by the demagogue, or the unprincipled traitor, or the "Anti-Masonic agitator?"

What *peace was disturbed*, save that which the wicked, the malicious and the desperate can, at any moment, and for almost any cause, destroy?

What *divisions in churches*, except among such as assembled at Lenox, Madison county, and in a paroxysm of illiberal, ignorant fanaticism, there resolved, that "The Bible awards Masonry to the kingdom, of the devil?"

Were such appeals, such agitation, or such conduct calculated to inspire Masons, good and true, with any real, well-founded convictions upon any given subject?

We are now to consider the concluding, and, if possible, the more reprehensible portion of the paragraph. The DEMANDS OF THE PUBLIC MUST BE OBEYED, *because*, you charge, that those demands were REASONABLE. *Reasonable!* How reasonable? To be reasonable (as the word is defined and understood), those demands must have been—*just rational, righteous*. Let us see.

Those demands emanated from Elder Bernard; Allyn, Colden, Southwick, Whittlesey, Rush, and others of like opinions and designs, and from various political assemblages of time-serving demagogues, and such conventions as that held at Lenox, above referred to. They individually and collectively charged that Masonry, as a corporate, existing institution, was productive of every evil—was destructive of civil government; subversive of the administration of justice. That it defied the law of the land, and protected offenders from the penalty of its violation—that it promoted among, nay, exacted from, its members, perjury and its subornation, and murder premeditated. This is but a crude and sparse sample of the charges upon which were founded

the demands that Masonry should be abandoned, and to that end, Lodges should cease their meetings and surrender their warrants.

If the demands of the public were reasonable, then Masonry should have been abandoned, not for the moment, not for the limited period, not for temporary expediency, but for all time. And no man, much less a Mason, could, if satisfied that those demands were reasonable, ever again permit himself to come within the walls of a Masonic Lodge-room.

If those demands were reasonable, then the last painful task devolved upon all to *plead guilty*, and submit to the public sentence; abjure and forget, if we could, what we once mistakingly believed to have been a sainted and hallowed Mother; and inscribe over her tomb, that she perished in accordance with the "REASONABLE DEMANDS" of the public.

It is perhaps needless to say, that we cannot subscribe to the justice or propriety of the remarks made by you in 1832, and to which we have specially referred—nor to the occasion, manner, or object of their dissemination. And we are constrained to believe, that upon a serious, calm, and judicious reflection, you, M. W. Sir, and those who are said to have voted for the resolution which affirmed that your objectionable opinions add to, rather than detract from your high character, will admit the justice of our views.

In conclusion, M. W. Sir, permit us again to assure you, that the presentation of the protest was not intended to detract, in the least degree, from your position as an eminent member of society. It would perhaps have thwarted the captious fault-finding of some, had the objections been made known previous to your election—but the fertile minds of such men would then have imagined other and perhaps more serious wrongs, attendant on such a course.

The protest was served, sir, to remind you of what might have been, in some measure, forgotten; and to lead your better judgment and reflections to the consideration of what good to the Institution, amid the surrounding difficulties, could your acceptance of the office effect. And in case they were disappointed in these expectations, they were conscious that they would at least stand right upon the record, when calm reflections, here and elsewhere, would arouse the surprise and inquiry, how could Masons postpone the elevation of those among them of acknowledged practical acquirements, of firm, reliable attachments, of long-devoted service, and of highly-merited rank and promotion? How so generously bestow the honor of the occasion upon any who were unable to bring either membership, practical knowledge, devotion, or zealous attachments, amid storm and sunshine, to the discharge of the duties of so important an office?

We are impelled to assure you, M. W. Sir, of our devotion to the honor and integrity of the Grand Lodge over which you have the honor to preside, and of the personal regards we owe to you as its chief officer.

OSCAR COLES, Past Grand Master.

JAMES W. POWELL, M. D., Past Grand Secretary, and Worshipful Master Independent Royal Arch ☐ No. 2.

THOMAS DUGAN, SR., Past Grand Treasurer, and Past Master Chancellor Walworth ☐ 271.

THOMAS D. JAMES, Past Master ☐ No. 14.

EMANUEL LYON, Past Master Abram ☐ No. 20.

SAML. C. SWARTZ, Worshipful Master Atlantic ☐ No. 178.

N. MORISON, Past Master York ☐ No. 197.

THOMAS DUGAN, JR., Worshipful Master Chancellor Walworth ☐ 271.

DAVID COCHRANE, Past Master Lebanon ☐ No. 191.

C. B. BURKHARDT, Junior Warden Independent Royal Arch ☐ No. 2.

JOHN INNES, Past Master Lebanon ☐ No. 191.

ROBT. D. HOLMES, Worshipful Master Mystic Tie ☐ No. 272.

EDWARD O. JENKINS, Worshipful Master Lebanon ☐ No. 191.

M. L. BEACH, Junior Warden Lebanon ☐ No. 191.

HAMILTON DILL, J. D., Independent Royal Arch ☐ No. 2.

C. W. BRUSH, Worshipful Master Oscar Coles ☐ No. 241.

FREDERICK FAWCETT, Past Master Holland ☐ No. 8.

DANIEL SICKELS, Past Junior Grand Warden.

WM. LYONS, Worshipful Master Continental ☐ No. 287.

PETER MORRISON, Worshipful Master Worth ☐ No. 210.

JOHN W. SIMONS, Past Senior Grand Warden.

GEORGE YOUNG, Senior Warden Charter Oak ☐ No. 249.

J. G. MERRITT, Junior Warden Charter Oak ☐ No. 249.

JOSEPH D. STEWART, Worshipful Master Lafayette ☐ No. 64.

JAMES M. TURNER, Senior Warden Lafayette ☐ No. 64.

GEORGE S. GIBBONS, Past Master Holland ☐ No. 8.

THOMAS HYATT, Past Senior Grand Warden.